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## Notes.

### WILLIAM MALET, "COMPATER HERALDI."

The eminent herald Mr. Planché, in his 'Conqueror and his Companions,' remarks, at the close of his article on this William (vol. ii. p. 94), that "the smallest contribution to his history would be gratefully received," and in the absence of more precise evidence as to the parentage of this noted man it is perhaps useful to draw attention to any improbability in the suggestions which have been put forward in attempting to elucidate this mystery.

Mr. Planché (*op. cit.*) made two speculations as to the parentage of this invader which are not mutually consistent, and the details which his labours have so ably brought together show one of these suggestions to be in a measure supported by the scanty facts known to us, and the other to be hampered by difficulties which are fairly conclusive against it.

The few facts we have go to show that this William Malet, for there were several of the same Christian name in a few generations, called "Compater Heraldi" by Guy, Bishop of Amiens, who, in 'Carmen de Bello,' asserts that he was "partly Norman and partly English" by birth, was the same William who after the battle of Hastings was appointed by the Conqueror to bury the body of King Harold. Accompanying King William in the northern campaign of the year 1068, he was left as governor of York Castle and Sheriff of Yorkshire, in which county he received large grants. After successfully resisting a rising of the Saxons under Edgar Atheling, he was overpowered by the Danes, who, with Waltheof and Gospatric, took the city by assault in the year 1069 and slew 3,000 Normans. William Malet was, according to one account, slain; according to another account he was taken prisoner, and with him his wife and two children.

Another (or the same) William Malet died, "an old man," in the Abbey of Bec, and this circumstance is of interest, because William the Compater gave Conteville to that abbey. It is conceivable that William the Sheriff may have been taken prisoner, not killed, at York in 1069, and after his imprisonment retired to the monastery, and there ended his days. We only know that William, the Sheriff of Yorkshire, was dead at the taking of Domesday Survey in 1085, when his son Robert was lord of the honour of Eye, in Suffolk, and held the immense number of 268 manors.

Much might be inferred if we knew the age of this William the Compater at the time of the invasion, or if we knew the age and date of death of the "old man" of the Abbey of Bec; but it is probable that King William would not have entrusted to any but a man of experience the important command of the North. He could not, at any rate, have been a mere youth, and even if his eldest son Robert were one of the "children" at the time of the Danish victory in 1069, it is unlikely that the sheriff was less than some thirty years of age, and it is hardly probable that kinship with the Conqueror would account for the great estates we find in possession of his son Robert, unless strengthened by the additional claim of eminent services rendered. It may thus be inferred that he was not born after 1039.

That this William Malet was in some way a kinsman of the Conqueror seems likely, from the circumstance that when witnessing the Conqueror's charter to the church of St. Martin-le-Grand, he is styled *Princeps*; and the gift to the Abbey of Bec of Conteville indicates that the connexion, whatever it may have been, was by way of the Conqueror's mother Herleve, who married, probably in or about 1029, or not much later, Herluin de Conteville.

The speculation, therefore, put forward by Mr. Planché, that this William may have been a son of Herluin by an English mother, previous to his marriage with Herleve, is sufficiently plausible, and would make William a near connexion, though not a blood relation, of the Conqueror; and if this English mother were allied to the royal house, this might account for his association with Harold in the sponsorship described by the title Compater, and also for the selection of this William to superintend Harold's obsequies.

If William were so born before this marriage, then he was probably born before 1029. This would make his age at least forty years at the time of his imprisonment, or death, in 1069. If he had been not very long dead in 1085, it would be possible to call him an "old man," especially as there is nothing to show that he may not have been born some indefinite time before the year 1029.

Turning now to Mr. Planché's article on William Crispin (*op. cit.*, vol. ii. p. 191), an alternative means is there suggested by which this William Malet may have been in a position to give Conteville to the abbey, viz., that Elisia, sister of William and Gilbert Crispin, wife of Robert Malet, was mother of William, and this Elisia was, it is suggested, daughter of Gilbert of Bec-Crispin and of Herleve by her remarriage after the death of Herluin.

It is, however, impossible that Elisia, if so descended, could pass Conteville to William the Compater as her son, for though the date of the death of Herluin de Conteville is not ascertained, it is, as has been said, likely that Herluin and Herleve were married about 1029, possibly later. Since they had several children, Herleve could not have remarried with Gilbert till some years after, and the very earliest probable date for Elisia's birth is about 1035. William Malet, if son of Herluin, was then at least six years old; and even if he were not son of Herluin at all, he was, nevertheless, born at latest about 1039, as has been already inferred, when Elisia, if then living, could not have been more than a little child. Her husband, Robert Malet, therefore, was not father of William Malet, the Compater.

It may be observed that there were other Roberts of this family, one of whom was very likely her husband, unless that version is to be received which calls Elisia the wife, not the mother, of William the Compater.

Further study of this interesting genealogy may perhaps be rendered possible by the discovery of fresh facts, or of evidence to prove the inaccuracy of any of the inferences attempted from the few facts we have. HAMILTON HALL.

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### THE ETYMOLOGY OF "CAMBRIDGE."

(See 4th S. iv. 401, F. C.; 8th S. viii. 265, Sk.; and see 'Cantabrigia,' 8th S. ii. 329, Sk., 429, F. C.)

There are other notes, but as, in the present instance, I am concerned with PROF. SKEAT alone, I quote his and my notes only. I have already had occasion (see my note on 'Henchman,' 8th S. ix. 249) to allude to an unfortunate habit which PROF. SKEAT has of writing important notes without first consulting the full and accurate Indexes of 'N. & Q.'; and I am very sorry to be obliged to renew my accusation. On the former occasion the consequences were annoying to me, but of no great importance. Now the matter is much more serious, for PROF. SKEAT has thereby been led to attribute to himself entirely a derivation for the word "Cambridge" which I propounded, both in 'N. & Q.' and in the *Athenæum*, so far back as 1869 (see the first note quoted above).

One could forgive PROF. SKEAT for his note on 'Cantabrigia' (8th S. ii. 329), because twenty-three years had then elapsed since my first note appeared. He had, no doubt, seen and read my note, which was the first in that number of 'N. & Q.' and filled seven columns and a half, for he was, even at that time, a constant reader of 'N. & Q.,' as is shown by his having contributed no fewer than fifteen notes to the volume in which my note is to be found; and very likely he had carried off an impression which in after years he came to regard as an idea that had originated in his own brain. Still, as the interval between my first note and his first note was so great, I do not know that any great fault, beyond that of carelessness, can be attributed to him. At the same time I thought it advisable, in my note under the same heading ('Cantabrigia'), to point out to him that he had, no doubt inadvertently, been poaching on my preserves, and I took advantage of the opportunity and filled up the *lacunæ* in the steps of the derivation which, from want of evidence, had been left in my first note. I then, naturally enough, looked upon the incident as closed. But no; PROF. SKEAT, just three years later—again trusting to his memory, which seems to be particularly faulty with regard to the contributions of other correspondents—returned to the charge, and this time, under the heading 'Cambridge,' wrote a longish note to the same effect as before, and yet did not even once mention my name. And not only did he do this, but he afterwards "much expanded" this note, and this expansion was "printed (with the title 'Cambridge and the Cam') in the *Cambridge Review*, 30 Jan., 1896." It was not there, however, that I saw it, but in 'A Student's Pastime,' which has just been published by PROF. SKEAT, in which the expanded note is reprinted in full and fills eight pages (pp. 393–401).

Now I defy PROF. SKEAT, or any one else who will take the trouble to read the four notes quoted at the beginning of this note, together with the article in the *Cambridge Review*, and who will compare what I have said with what PROF. SKEAT has said—I defy either the one or the other, I say, to find any material difference between us. PROF. SKEAT does, indeed, in his last and longest note (I mean the one in the *Cambridge Review*) go into the question as to how it came to pass that the *a* in Cambridge is pronounced long as in *came* —a point which I had not considered—and he also differs from me in attributing, without any apparent evidence, the change of the *Gr* of Granta into the *C* of Canta to the Anglo-French scribes of the

twelfth century; for I was, and am still, disposed to attribute it, in part at least, to the undoubted confusion between the old forms of "Cambridge" and of "Canterbury" which I have pointed out in both my notes. But neither of these points can be regarded as of any great importance.

It is, indeed, just possible that, in this second case of forgetfulness, the substitution of 'Cantabrigia' as a heading, for the original 'Cambridge,' may have had something to do with the matter; but if PROF. SKEAT had taken the trouble to consult the Indexes as I have done, his eye would certainly, whilst looking for Cambridge, have been caught, as my own was, by Cantabrigia, which stands very near to it.* I think, therefore, that this time, as the offence was repeated at the end of three years only, there is hardly any excuse to be found for PROF. SKEAT. At all events, he seems to me to have got into a very serious hobble; at least I should consider it so, if I had, as is the case with PROF. SKEAT, appropriated a derivation long before made public by another person, even though I had done so in the most utter unconsciousness.

In conclusion, I trust that PROF. SKEAT will not in this case ignore this note and repeat the offence at some future time. I hope he will, for once, offer some little explanation, and perhaps even some few words of excuse.

As the four notes quoted in the heading, PROF. SKEAT'S expanded note in the *Cambridge Review* and 'A Student's Pastime' will probably not be accessible to most of the readers of 'N. & Q.,' I may perhaps be permitted to add two tables, which will show the successive forms or steps given by PROF. SKEAT and myself, and will bring clearly into view the astonishing similarity between them.

My table is best divided into two series, the one containing the forms beginning with *G*, the other those beginning with the *C* into which the *G* was, sooner or later, converted. But PROF. SKEAT'S table can conveniently be given in one series.

My table, then, runs as follows:—

With initial *G*: Granta-bridge, Grante-bridge (Grant-bridge, Gran-bridge), Gante-bridge.

With initial *C*: Cranta-bridge (?), Canta-bridge, Cante-bridge, Cant-bridge, Can-bridge, Cambridge.

PROF. SKEAT'S table runs as follows:—

Granta-bridge, Grante-bridge, Cante-bridge, Cant-bridge (?), Can-bridge, Cam-bridge.

I have here given the second half of the word as *bridge* all the way through, for the sake of a more ready comparison, and I have omitted the nasalized forms with *aun* for *an* (as in Graunt, &c., for Grant, &c.), seeing that they would only confuse matters, and are given by both of us.

Now, these tables clearly show that the steps given by me are much more numerous than those given by PROF. SKEAT (eleven to six); and, besides this, I have given a reference for every one of my forms excepting Cranta-bridge (for which, however, I have "Crant." on a coin of the time of Edward the Confessor), whilst PROF. SKEAT, out of his much smaller number, has given no reference at all for Cant-bridge. These imperfectly supported, or unsupported forms I have marked with a (?).

F. CHANCE.

Sydenham Hill.

* PROF. SKEAT will very likely urge that he has not a complete set of 'N. & Q.' Very likely; but at Cambridge there surely can be no difficulty in obtaining access to a complete set. I myself happen to have one; but if I had not, I should certainly either go to the British Museum before writing any long note, or at least mention in my note that I had been unable to consult back numbers.

---

BROADSIDE PROCLAMATIONS OF QUEEN MARY.—In the Blue-book relating to the British Museum for the year 1895–6, occurs, on p. 24, a statement which is open to objection. It is therein mentioned, *à propos* of a recently acquired and most interesting proclamation by Mary, complaining of the impoverishment of the Crown by the bad government of the Duke of Northumberland, that "No other proclamation by Queen Mary is known to exist in print, except those in the collection of the Society of Antiquaries." It happens, however, that I possess three such proclamations, and feel almost sure that others of the same reign exist. In view of the rarity of these broadsides, I may perhaps be allowed to give a brief account of them.

The first is on three folio sheets, printed in black letter on one side only, and is entitled "An Acte agaynst offenders of preachers, and other ministers of the Churche," with this colophon: "Londini in ædibus Iohannis Cawodi, Typographi Regiæ excusum, Anno M.D.LIII., Cum priuilegio ad imprimendum solum."

The second (on two similar sheets) is entitled "An Acte for the repeale of certayne Actes made in the tyme of Kyng Edwarde the sixt," with the same date and colophon.

The third (on seven sheets) is entitled "An Acte agaynst unlawfull and rebellious assemble," with the same date and colophon.

These broadsides are in magnificent condition, clean, and with large margin.

John Cawood was appointed Queen's printer in place of Richard Grafton, who forfeited that office through having printed the proclamation that the Lady Jane Grey, wife of Guildford, was Queen of England.

J. ELIOT HODGKIN.

THE AGE OF YEW TREES.—It is seldom that we have the opportunity of fixing the age of yew trees, and therefore it is interesting to note that at Hurstbourne Tarrant, near Andover, are two in the churchyard, which are quite in their prime, the

time of whose planting is recorded in the parish register. The older of the two is on the western side of the churchyard, and is 8 ft. 4 in. in circumference at the base, but diminishes to 6 ft. 8 in. at the height of five feet. This one is aged a little over two hundred years, as shown by the following entry:—

"The ewtree next to y^e^ vicars garden planted by Sam: Heskins [vicar] in y^e^ year 1693."

The other, situated on the south side of the churchyard, measures in circumference 7 ft. 3 in. both at the base and five feet higher up. This is a century and a half old, as appears from the register:

"Memorandum: October the 10, 1741. There was an yew tree planted in the churchyard pretty near the outward rails. By the order and at the expence of James Wilkins, M.A., vicar of this parish."

W. P. W. PHILLIMORE.

124, Chancery Lane.

WAVE NAMES. (See 'White Horses,' 8th S. vii. 46, 117, 173, 398.)—I have a note of some curious names given locally to the waves on different parts of our coast, that may be worthy of record in 'N. & Q.' These were culled from the *Family Herald*, a few years ago; I cannot give the exact date. The names are curiously varied, and sometimes not a little suggestive. The Peterhead folk call the large breakers that fall with a crash on the beach by the grim name of "Norrawa [Norway] carpenters." On the low Lincolnshire coast, as on the south-western Atlantic-fronting shore of these islands, the grandly long unbroken waves are known as "rollers." Among East Anglians a heavy surf, tumbling in with an offshore wind, or in a calm, is called by the expressive name of "slog"; while a well-marked swell, rolling in independently of any blowing, is called a "home." "There's no wind," a Suffolk fisherman will say, "but a nasty *home* on the beach." Suffolk men also speak of the "bark" of the surf; and a sea covered with foam is spoken of as "feather-white." The foam itself is known as "spoon-drift." So in the vernacular we have it, "The sea was all afeather-white with spoon-drift."

C. P. HALE.

[Tennyson, a Lincolnshire man, has—

The league-long roller thundering on the reef.
'Enoch Arden.']

"SPITTEN PICTER."—This curious expression is given in Mr. W. Dickinson's 'Dialect of Cumberland' (E.D.S.), 1878, as equivalent to a strong likeness. "Yon barn's his varra *spitten picter*." A note with the well-known initials, W. W. S., of your learned correspondent explains *spitten* as *pricked*: "One way of getting an exact copy of a drawing is to prick out the outline with a pin." I venture to suggest that the expression is the same as "the very spit of." Cotgrave has, s. "Craché," "*C'estoit luy tout craché*, He resembled him in every part; he was as like him as if he had been spit out of his mouth." I am not asking for quotations for this usage.

F. C. BIRKBECK TERRY.

[See 8th S. vii. 487; viii. 53, 213.]

"GIPSY": "GYPSY."—A pleasant little book has just been published, 'Scholar Gipsies,' by Mr. John Buchan. It takes its title from a remembrance of Matthew Arnold's 'Scholar-Gipsy.' We know that Arnold was a scholar, and such also I believe Mr. Buchan to be. But why do they both write "gipsy" instead of *gypsy*? "George Eliot" printed her title 'The Spanish Gypsy.' W. C. B.

SKYARS. (See 8th S. x. 349.)—In a note of great interest, on 'A Village Community in Yorkshire,' at the above reference, MR. ADDY suggests that the place-name Skyars may have come from "the Gothic *skeirs*, bright." A much more likely derivation is the one given in the late Mr. J. K. Johnstone's little book on the 'Place-Names of the Isle of Axholme.' We have in the isle several places called Skires, besides a Skires Flash (a sheet of shallow water), a Skires Drain, &c., and Mr. Johnstone derives the word from O.N. *skir*, *skera*, to shear, comparing this with A.-S. *scéran*. In Streatfeild's 'Lincolnshire and the Danes' our Skirbecks (there are two places so called in Lincolnshire) are compared with the Danish Skierbek, Skiarup, Skiering, Skierlund, but no explanation of the name is given. Our *skires* is sometimes spelt *skiers*. C. C. B.

"WAYZGOOSE." (See 1st S. x. 187, 233, 373; xi. 34.)—No satisfactory explanation of this well-known term for a printer's outing has yet been forthcoming; but the recent comments on "stealing the goose from off the common" (8th S. x. 324, 273) seem to me to add another link to the chain of evidence on the question. Elsewhere (*Som. and Dor. Notes and Queries*, vol. i. p. 208) I tried to show that the word meant *fen-goose*, and referred to "*Cænum*, wase" (Wright's 'Vocab.,' 11/15, 362/30), "Wase, *uel* fœn." (*ib.*, 203/45), and to "Wose, slype of erthe," *Gluten*, *bitumen* ('Prompt. Parv.'). Halliwell calls it "Way-goose, &c., West"; but all know that there is an unmistakable medial *s* in the word. Although Bailey says the entertainment takes place at the "beginning of winter," it has always been considered as a late summer or autumnal treat, so that the uncertainty as to the beginning of winter may well stand.

The goose marks the season as well as the traditional substance of the feed, and it may well be suggested, without unduly slandering men out for a holiday, that the provision for the feast may have been made by "stealing the goose from off the common" (*wase*, *wose*, *fen*). It would add much to the value of this speculation if it could be shown that in any of the trades which called their annual

holiday *wayz-goose*, and not *bean-feast*, there remains any tradition of "cooking the goose" after it had been stolen on these occasions. We may take it for granted that such phrases relating to goose as are still current must have had beginnings in fact, and it is at least possible that both stealing and cooking may have arisen together from the same source. Other correspondents may be able to throw light upon these suggestions. The very obvious coincidence of sound—*way's-goose*, *i.e.*, stolen on the way—is only worth a smile.

F. T. ELWORTHY.

THE OLDEST WESLEYAN LOCAL PREACHER.—Note may be taken of the death at Launceston, on 18 October, of Mr. William Browning, for whom the claim is made that, both in point of years and length of service, he was the oldest Wesleyan local preacher in the world. He was born at Greylake Farm, near Camelford, on 7 Sept., 1797, and had thus entered his hundredth year at the time of his death; and having become openly connected with Methodism at the age of fifteen, he began to preach at twenty-seven. His name appeared on the "plan" of the Launceston Wesleyan circuit from 1824 until his decease, though his last sermon would appear to have been preached in 1894, when he was ninety-seven. How remarkable a link he was with the past may be judged from the fact that his father, Humphrey Browning (who was also a local preacher, and who died at the age of ninety-one), had heard John Wesley preach in the street at Camelford. DUNHEVED.

'DICT. NAT. BIOG.' M.P.s.—The following small corrections and additions may be made *sub* the various names in vols. xlvii. and xlviii.

Walter Purefoy, the regicide colonel, represented Warwick in both Parliaments of 1640. To the Cromwellian Parliament of 1654 he was returned by three constituencies—Warwickshire, Coventry, and Limerick—but sat for Coventry.

Sir Walter Pye, senior, who was buried 9 Jan., 1635/6, was M.P. for Scarborough 1597–8, Brecknock 1621–2, 1624–5, and 1625, and was returned by both Herefordshire and Brecknock in 1626 and 1628 (in each case preferring Herefordshire). He was knighted 13 July, 1621. The knight of 29 June, 1630, was his son, Sir Walter Pye, junior, who represented Brecknock March, 1628/9, and was returned to the Short Parliament of 1640 by both Wendover and Herefordshire, but sat for the last-named.

Sir Robert Pye.—It is not always an easy matter to distinguish between the father and the son of these names throughout the Civil War and Commonwealth period; but it would seem that Sir Robert, senior, sat for Bath in 1621–2 and 1624–5, Ludgershall in 1625, Westminster in 1626, Grampound in 1628–9, and Woodstock from December, 1640, until secluded in December, 1648. The Sir Robert Pye who represented Berkshire in 1654–5, 1659, and 1660 would more probably be the son.

John Pym began his parliamentary career as member for Calne in 1621.

Sir George Radcliffe.—The M.P.ship of this well-known political personage is made known for the first time in the biographical notice in 'D. N. B.' By the courtesy of Mr. C. H. Firth, the writer of the article, I have been furnished with the clearest evidence that Radcliffe was a member of the House before 18 May, 1628. At the same time it is tolerably certain that he was not one of the members returned at the general election in February-March previously. It follows, therefore, that he was elected some time between the opening of Parliament on 17 March and 18 May, when he speaks of himself as having then been some weeks in the House. So far as appears, the only election which would meet the case took place at Callington, in Cornwall, where a vacancy was created at the beginning of the session through the double return of Sir William Constable for Scarborough and Callington. Sir William deciding to sit for Scarborough, on 11 April a new writ was ordered to supply the vacancy in the Cornish borough. Hitherto the name of the member elected under this writ has not been known; but, thanks to Mr. Firth's researches, we may now venture to fill the hiatus by inserting that of Sir George Radcliffe, who was probably returned to Parliament by this private nomination borough through the influence of Sir Thomas Wentworth.

Sir Walter Raleigh seems not to have been knighted before February, 1585/6.

Carew Raleigh, his son, in addition to representing Haslemere in the Long Parliament from July, 1649, to 1653, sat for Guildford in 1659 in the Parliament of Richard Cromwell.

Sir Andrew Ramsay, the Lord Provost, sat in the third Cromwellian Parliament, 1656–8, for Edinburgh.

Thomas Randolph, the ambassador (died 1590), was M.P. for St. Ives 1558, Grantham 1559, St. Ives 1572–83, and Maidstone 1584 till 1589. His alleged knighthood is disproved by all evidence. So late as the year preceding his death he was still "Master Thomas Randolphe."

William Rastell, the judge (died 1565), was M.P. for Hindon 1553, Ripon 1554, and Canterbury in 1555.

Sir George Rawdon sat in Richard Cromwell's Parliament as member for Down, Antrim, and Armagh.

Robert Rich, afterwards third Earl of Warwick, was M.P. for Essex from January to March, 1629, and also in November, 1640 (Long Parliament), until summoned to the House of Lords in January, 1641.

Francis Roberts, fourth son of the first Earl of Radnor, had a lengthy parliamentary career. He

represented Bossiney from May, 1673, to 1678, Cornwall 1678–9, 1679–81, 1681, and August, 1685, to 1687, Lostwithiel 1689–90, Cornwall 1690–5, Tregony 1695–8, 1698–1700, Bossiney and Tregony (preferred Tregony) 1700–1, 1701–2, Bodmin December, 1702 till 1705 and 1705–8, Lostwithiel December, 1709, till 1710, Bossiney and Bodmin (preferred Bodmin) 1710–13, Bodmin 1713–15 and 1715 till his death in February, 1718.

Sir William Roberts, the Parliamentarian, was M.P. for Middlesex in the three Cromwellian Parliaments of 1653, 1654–5, and 1656–8. It was not he, but his son of the same names who was created a baronet in November, 1661. Burke's 'Extinct Baronetage' is in error upon that point. The baronetcy seems to have failed with the second holder in 1698 (*vide* 'Genealogist,' v. 304).

W. D. Pink.

Echo.—The following is clever. Who is the author? I found it abroad in an old book :—

An diabolus est Jesuita?
Ita
Et tamen Jesuitæ sunt fervidi et zelosi
O si!
Ad convertendos homines percurrunt terras,
Erras!
Quid ergo quærunt apud Æthiopes?
Opes!
Et quid reservatur hominibus tam dignis?
Ignis!
Ut ardeant sicut stamen.
Amen!

Allan Reid.

Shelta Dialect.—This has already been discussed in the columns of 'N. & Q.' (8th S. viii. 348, 435, 475), and if I err in touching again upon it, my excuse must be the importance of it to all who take an interest in English slang, and the little that is known of this particular variety. This has been forcibly brought home to me in looking over the pages of the latest and best of slang dictionaries (Farmer and Henley), which, so far as I can see, is innocent of any knowledge of Shelta, and guilty, in consequence, of more than one strange error. *Mizzard* (the mouth) is derived from *mazzard* (the head), and a quotation given from that mine of slang expressions 'Signor Lippo': "They open their mizzards and slam." Let me say, once for all, that no method of concealing meaning from the uninitiated is more common to-day than that of changing the initials of words, which is the basis of Shelta. "Mizzard" is just *gizzard*—no more nor less—as "slam" is *damn*; and in other pages of the same book we find "dan" for *scran*, "grawney" for *fawney*, and "reener" for *deener*, none of which has been chronicled by Farmer and Henley. Jas. Platt, Jun.

Pirates of the Spanish Main.—This old letter, by an ancestor, may prove interesting to those making a study of the bad doings of the ancient order of pirates that used to sweep the Spanish main :—

Kingston, 8th Dec. 1729.

Sir,—Being acquainted with your desire I should give under my hand the particulars of my being taken and carrried into St. Jago de Cuba by the Spaniards, and their behaviour while I was among them, with what particulars I know relating to the Mulatoe Pyrate, I shall do in the manner following.

On the 28th Sept. I sailed from Jamaica in company with a ship called the Tryal, on the 5th Oct. I was taken about two leagues off Cape Donamaria Bay, by a Portorico Privateer commanded by Capt. Francesco Purdomo, who without asking any questions, commanded me on board, and robbed my ship of all moveables, on the 8th they carried me into St. Jago de Cuba; on my arrival there, the Governor immediately came on board with a Guard of Soldiers, after staying some time, he ordered my self and all my people on shore, except my Mate and Doctor; on the 9th they discharged some part of my cargo, but finding nothing prohibited, they loaded my ship up again, and the next day put her in my possession, and I should have gone away, had it not happened, that a Packet boat from Spain was taken in sight of their harbour by a ship which the Governor took to be one of your English Men of War, immediately they fitted out a sloop with a Fing of Truce for Jamaica to demand the Packet, telling me I must stay till the return of the Sloop from Jamaica, promising to make good all damages I should sustain thereby; it happened the Governor went to Porto Prince four days before the arrival of the Sloop, on her arrival the Alcaldes of the Town told me, I might take the ship, and be gone, but they could not make good any damages, unless the Governor was present; I drew out a Manifest of what Damages I had received, which amounted to on the Ship's account 250*l*., and on my own 164*l*., besides my people being stript, and very barbarously beat and abused.

I heard of the Mulatoe Pyrate every week, and very often saw her Lieutenant in that Port, also have seen and heard of 180 men that travelled to Bareyco to him, who continually cruizes from that Place and Crooked Island, he has joined Company with another Sloop and Periauger, who keeps in the Passage; they have brought into some Harbour about six leagues to the windward of Bareyco, two French ships, one Rhode Island Sloop and sent into St. Jago de Cuba two Boston built Sloops, taken in their passage from Jamaica, to whom or where they belong no person know; they took a Sloop bound from Cape Francois to Boston, in some few hours after they killed eleven men out of thirteen, one of the two left I have now on board. The above are the particulars as far as I know.

I am, &c.

Alexander Cupples.

To the Hon'ble Charles Stewart Esq^r Commander in Chief of His Maj^ts Ships in the West Indies.

I should much like to have some knowing naval mind instruct me as to how and where the fact could be found which might lead me to the particular English port that the old captain sailed from. It would seem that he was in the Jamaica trade, but he quite fails giving the name of his own ship. The Charles Stewart mentioned, 1681–1740, was the son of Sir W. Stewart, who became Lord Mountjoy; he came to the West India waters in the Lion, 7 Dec., 1729, succeeding Admiral St. Loe, who died in that month, going home in 1731, where he died unmarried in 1740. C.

## Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

A Squib Wanted.—On 23 April, 1856, Gavazzi, in course of an Anti-Popery tour in the provinces, came to Oxford. The undergrads gave him a very hot reception, and put him to silence that day (though the mayor secured him a hearing later). My memory seems to retain the most distinct impression of a clever squib being published in the *Times* as the work of one of the undergrads on the occasion. I want that squib now; and if any reader would favour me with it—direct, as to be of use it is wanted soon—it would be one of those acts of literary *fraternité* on which the reputation of 'N. & Q.' is built. I may add that the *Times* of April, 1856, has been twice inspected for me by friends and once by a professional searcher, who have proved that my recollection is fallacious as to the stanza in question having appeared there. But it certainly appeared somewhere, for I still retain a scrap of it which shows a keen appreciation of Gavazzi's personality:—

> But while he smiled
> He inly riled,
> And his ugly head, he tossed it.

R. H. Busk.

Members' Mansions, Victoria Street.

"Forker."—What is the meaning of this word, as used in the following passage? "They [flying fish] flye as far as young Partridges, that are forkers." Is the word still in use with this application? Henry Bradley.

Clarendon Press, Oxford.

"Fovilla."—How far back can this word be traced; and what is its etymology? My earliest quotation is dated 1818. The 'Century Dictionary' says that the word is irregularly derived from the Latin *fovere*. This may be right, but it seems to be merely a guess. Perhaps the writer who introduced the term may have given some clue to the process by which he invented it.

Henry Bradley.

Clarendon Press, Oxford.

Daniel Terry, 1780 (?)-1829, actor and playwright, known to Scott, is said to have been educated at the Grammar School, Bath, in which city he was born, and afterwards at a private school at Wingfield, Wiltshire, under the Rev. G. Spencer. Should "Wingfield" be *Winkfield*? Urban.

Kerr.—Will any reader of 'N. & Q.' give me information as to a family of Kerr, a branch, I believe, of the Marquess of Midlothian's family, who emigrated to county Antrim, Ireland, and whose arms were as follows? 1 and 4, Az., the sun in full splendour or; 2 and 3, a chevron arg., charged with three mullets gu., over all a mullet or; crest, a unicorn's head arg.; supporters, an angel ppr. and a unicorn arg., collared gu., three mullets arg.; the shield surmounted by a baron's coronet. De Moro.

'Rimes Ollendorffiennes.'—Who are the author and publisher of these? Steppingley.

General Clarke.—Can any of your readers give information respecting a general named Clarke who was allowed by Queen Anne to reside in the Palace at Kew, Surrey? He was a distant relation of the late General Charles George Gordon.

Augustus Hake.

North End Lodge, St. John's Wood, N.W.

Hildgard Family.—I shall be much obliged if any of your readers can give me some information regarding the pedigree of Robert Hildgard, supposed to be one of the Yorkshire Hildgards, who went to Ireland in the time of the first Lord Cork, and held lands at Tallow, in the county of Waterford, under Lord Cork in 1616. I can find no mention of Robert Hildgard in the 'Landed Gentry.'

I also wish for particulars concerning the descendants of Robert Hildgard's son George, who went to Bristol, where he settled, and in 1648 was one of the sheriffs of that city, and whose name in old papers is spelt Hellier, Hylliar, as well as Hildgard and Hillier. S. J. H.

Wright, of Golagh.—Shirley, in his 'History of the County of Monaghan,' states that Thomas Wright, younger son of Capt. J. Wright, of Golagh, is ancestor of the Wrights of Drumloo. Can anyone give me information relating to this Drumloo branch of the Wright family?

E. J. Heseltine.

79, Wright Street, Hull.

Bible Plates.—Can a date be given to an undated volume in 4to., published at Amsterdam by Reinier and Josua Ottens? The English half of the title is curious.

> "Pictures of the old and new testaments, showing the most nottable Historys, in 150 copper platis, brought in copper by the most famouss and pricipal Masters. To which is added A Historicall Declaration to the more Lightunig off Each Plate, put into the English Tongny bya good knower off y Historys, off the Byble."

I find in the book the expression, "the barren womb of nothing," afterwards used by Cowper. "The slavish doctrine of passive obedience" is spoken of. Most of the pictures are unsigned; but T. Van Vianen, F. Halma, and A. Van Buysen did much of the engraving. Probable date, about 1700. Is there a *catalogue raisonné* of books like this? Many pictures of the same scene have a common origin. A good example of

this is afforded by the representations of the angel with one foot on the sea and one on the land, which are as oddly literal as anything can be.

RICHARD H. THORNTON.

Portland, Oregon.

[No date is given in Lowndes.]

"GRAZIERIES."—Reading in the *Gentleman's Magazine* for 1758 an article on 'Engrossing of Farms,' I came across the following phrase: "Thus the farmers, finding that *dairies* and *grazieries* are attended with less labour, expense, and hazard," &c. I suppose grazieries refers to pasture lands and stock breeding. Was the word in common use—a farming word—at any time?

R. HEDGER WALLACE.

REV. GEORGE SAXBY PENFOLD, D.D.—Can you or any of your readers help me to obtain a likeness of the Rev. George Saxby Penfold, D.D., first rector of Holy Trinity, St. Marylebone, remained rector from 1828 until 1846? He was also rector of Kingswinford, Staffordshire.

ARTHUR J. ROBINSON.

PAUL WHITTINGTON.—Who was Paul Whittington, who died blind, *temp.* James I., aged ninety-seven? He was a monk, and died at Bury St. Edmunds. To what monastery did he belong; and what was the date of his death? He is supposed to have been known to Shakespeare, Ben Jonson, and Walter Raleigh. ALLAN REID.

AUTHOR WANTED.—Can any of your readers inform me who translated into Greek or Latin "Twinkle, twinkle, little star"? Was it Mr. Gladstone; and where can I find a copy?

GROWLER.

JOHN HART.—I am anxious to learn something of the life of John Hart, Governor of the province of Maryland from 1714 to 1720. He played a prominent part while here. Of his life before and after his governorship I know nothing, save that he had served in Spain and Portugal during the wars of the Spanish succession, and bore the title of captain. His father was Merrick Hart, of Crobert, County Cavan, Ireland, and his mother Lettice, daughter of Venerable Thomas Vesey, and sister of Rt. Rev. John Vesey, Archbishop of Tuam. BERNARD C. STEINER.

Baltimore.

GERMAN CATHOLIC CHAPEL.—Can you supply the writer (and I have no doubt it will be of interest to many of your readers in the City) with any information respecting the German Catholic Chapel, St. Thomas the Apostle, Bow Lane? It used to be next to the police station, but now is entirely cleared away. Any information will be very acceptable to those who knew the chapel. I believe no statement has ever been made about it. I understand it was a Protestant place of worship in the time of the noted Lord George Gordon, who was a member of it. J. P.

CORONATION MEMORIAL MUGS.—A vast number of mugs were presented to the people on the occasion of the coronation of the CZAR at Moscow in May. How is it that some of these have been for sale in England? Where were they manufactured? The material seems to be some sort of enamel on metal. Will any correspondent say what metal was used? Any information as to these historical mugs will be of some value for reference hereafter. I. C. GOULD.

PORTRAIT OF SIR WILLIAM GREVILLE, KNT.—Is any portrait extant of Sir William Greville, of Arle Court, Gloucestershire, Justice of the Common Pleas from 1509 till his death in 1513? The fragments of his brass are in the old parish church at Cheltenham. INQUIRER.

EAST INDIA AND SOUTH SEA COMPANIES.—When did these companies finally cease to exist respectively? Can any reader of 'N. & Q.' refer me to a list of chairmen, deputy-chairmen, and directors of the former after 1858? Also, is there any list in existence of the succession of governors, sub-governors, and deputy-governors of the South Sea Company? ALFRED B. BEAVEN, M.A.

Preston.

JESSICA.—Whence did Shakspere get this name for his memorable Jewess? It is, undoubtedly, a pretty name, though very rarely used; yet, in the *Daily News* of 23 March, 1894, was recorded the death of Jessica M. Richardson. Charnock says that Jessica is "probably a diminutive of Jessie," which I very much doubt. JAMES HOOPER.

Norwich.

ABRAHAM LINCOLN.—In the New York *Book Buyer* for November there is a casual allusion to a bibliography of Lincoln compiled by A. Boyd some years ago. Can any American or other correspondent kindly give me exact title, date, &c., of this bibliography? G. L. APPERSON.

BARON BAILIE COURTS.—I shall be glad to be informed if these are still in existence, and to obtain any information concerning them, or where such may be procured. Also, is it possible to obtain a copy of a work "Printed at the Pitkellony Private Press, 1 July, 1816," entitled 'Judicial Proceedings before the Baron Bailie Courts,' by Andrew Brown? Any information about the courts, the cost of the work, the press where printed, &c., will be thankfully received. G. B.

HERALDRY.—A, an armiger, marries the only child of B, an armigerous widower. Should A carry his wife's arms upon a shield of pretence at once, or must he impale them until the death of B, without a son, should that occur? A's wife being

in the mean time an heiress presumptive only, and not apparent, impalement would appear to be the correct procedure. R. BARCLAY-ALLARDICE.
Lostwithiel, Cornwall.

ITALIAN SONNET.—Where can I find the sonnet in Italian of Jacopo Sanazzaro beginning thus?—

Donna del Ciel Madre gloriosa
Del buon Jésu cui morte.

A translation is found in Rossetti's 'Italian Poets.' It is not included in 'Antologia della Poesia Italiana' (Puccianti). MAX.

CHANGE OF RELIGION BY ROYALTY.—Can any reader of 'N. & Q.' give the earliest known instance of change of religion by a royal personage on marriage? IGNORAMUS.

GODFREY OF CORNWALL.—This person is said to have flourished about 1310, and to have been a distinguished Churchman and student of Aristotle. Is anything known of him? Can he have been Henry de Cornubia, a Papal nominee to a canonry of Exeter? J. D.

## Replies.

### THE COAT OF ARMS OF THE ISLE OF MAN.
(8th S. x. 274, 318.)

Thanks are due to the Editor for finding space for the readmission of this subject. For though it is well to follow the example of its introducer in refraining from expression of opinion on the paragraph that he quotes, and though it is also well to avoid going at length over less controversial ground already trodden, there are still some points regarding the migration of the triskele on which it would be interesting to elicit further information.

And first, I would again ask where is to be found the Babylonian seal, "perhaps as old as 2000 B.C.," bearing the "heraldic device of Sicily," mentioned at 7th S. iii. 486. In reply to a question on the subject a contributor kindly referred me to a source to which I should not otherwise have looked for it, Lajard's 'Culte de Mithra.' I know those three human legs as a type on ancient coins attributed to the Odomanti and on others belonging to Aspendus in the fifth century; as depicted on vase painting with suggestion of indefinite traditional antiquity from its representation on the shield of Enceladus; as type and symbol on some beautiful coins of Agathocles; as a type on early *æs grave*; as a symbol on the Neapolitan coinage of Joseph Bonaparte, and on the medal of which a limited issue took place when British troops had successfully carried the war into his country in 1806; also on the arms of the McLeods, whose Norwegian ancestors possessed the Isle of Man; as a device of the island after they had been replaced by Scotch rulers; as a type on the Manx coinage of the past and present centuries, on the arms of various families who have had cause for adopting it from the island, and on the signboards of various public-houses, especially in Yorkshire and Lancashire. But though Mithras may belong to as indefinite a past as Enceladus, I should not have sought for sign of him in the neighbourhood of Babylon earlier than, say, the sixth century B.C.

However, I owed it to my courteous informant to go carefully through Lajard's plates. The nearest approach that I could find to what I was in search of was at plate xlix. 1, described as "Cone de jaspe jaune. Musée Britannique." With this means of verification I was enabled to refer to the original stone, which I found described as "Chalcedony cone. Two sphinxes facing and symbol." The symbol is a curved triskele with no attempt at development into human legs. It is therefore not the heraldic device of Sicily. The case is labelled "Engraved stones of the Sassanian period." They are therefore ascribed to a period not 2000 B.C. but 200 A.D. The seal mentioned at 7th S. iii. 486 remains to be found.

As for the introduction of the symbol to the Isle of Man. When D'Alviella, in his 'La Migration de Symboles,' 1892, ascribed it to Crusaders returning *viâ* Sicily, he had evidently missed seeing Mr. John Newton's interesting paper on 'The Armorial Bearings of the Isle of Man' in the *Proceedings of the Literary and Philosophical Society of Liverpool*, vol. xxxix., 1884-5. Mr. Newton drew attention to the bonds which connected the Norman rulers of England with their cousins the Norman rulers of Sicily, and also to the acceptance of the crown of Sicily from the hands of the Pope by Edmund, son of Henry III. Although he never passed into possession, all Sicilian notions may be supposed to have been rife for some years at the English Court, during which time, and shortly before his obtaining dominion of Man, Alexander III. of Scotland was a visitor there.

Alexander III., as well as Agathocles, might have evolved the device locally. Long after Alexander's time the unconscious worshippers of Baal have sent the wheel a-rolling down the hill at old Midsummer. Immeasurably before the time of Agathocles, Athene finished her fight with Enceladus by throwing Sicily atop of him, and Enceladus bore on his shield the device of the three human legs already perfected. At least we have reason to suppose so. Had Empedocles been sent back out of Ætna, instead of only his sandal, we might know more about it. However, Alexander, finding the article made in Sicily as Agathocles had found it made in Asia Minor, imported it therefrom and was saved further trouble. In both cases plausible reasons for its appro-

priateness were discovered. In both cases sundry adornments were introduced, and in the latter case a motto attached, worthy of the invention of an heraldic stationer. But how did it come to the sons of Leod, brother of Magnus of Norway, who bore another-guess device; and where is that Babylonian seal? KILLIGREW.

P.S.—MR. TERRY, if interested in the literature of this subject, may be glad to hear, if he has not already done so, of a recent addition to it, Karl von den Steinen's 'Prähistorische Zeichen und Ornamente,' Berlin, 1896.

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"GOD SAVE THE KING" (8th S. x. 234, 362).—An Englishman would have about as much cause for astonishment if he heard the Austrian hymn played in Vienna, or 'La Marseillaise' in Paris, as he would on hearing the music of what we call "God save the Queen" being commonly played in Bavaria. Is not W. C. B. aware that the Germans have long laid claim to the air, and that before the German States were united under the Empire it was the national song of half a dozen of the minor States, and was, and is, the royal march of the Hohenzollern Kings of Prussia? As the controversy whether the music was originally composed in England or Germany can never be satisfactorily decided one way or the other, it is futile to enter into it here. It is true that the germ of the air occurs in some music collected by Dr. John Bull, the Antwerp organist. He probably heard it in Germany; and in any case, there is nothing to show that it was a popular song in England during the rule of the Stuarts. It is therefore most probable that it was imported into this country at the time when our ancestors thought fit to invite the Hanoverian George to occupy the throne which belonged by constitutional right to the Royal House of Stuart. It has always seemed to me that "Rule Britannia" would be a far more appropriate national song for Great Britain than "God save the Queen," with its doggerel verses and essentially German melody. "Rule Britannia" is British and patriotic; it appeals to us all, and does not put us in a fix by rhyming "tricks" with "politics." Whereas "God save the King" was "made in Germany"; let the Germans keep it. WALTER HAMILTON.

Our national anthem was taken by the Danes about 1780 as their national anthem, words being set to the air, which were afterwards Germanized into "Heil dir im Siegeskranz." In this form it was published in Berlin towards the close of 1793 as a *Volkslied*. Later it was used as the Prussian national hymn, and was taken over by the German Empire in 1871. Besides being the State anthem of Denmark and Prussia, "God save the King" was also the State melody of Russia until 1833, when "God preserve the Tsar" was commissioned by the Tsar. "God save the Queen" is popular all over the Continent.

S. J. ADAIR FITZ-GERALD.

It is strange that none of the English visitors at Bad Kissingen should have been aware that the tune they heard was not only the English national anthem but also that of Germany ("Heil dir im Siegeskranz"). It appears to have originated in England, and Chappell remarks:—

"Its adoption in Hanover, Brunswick, Prussia, Saxony, Weimar, Sweden, and Russia (at least till 1833, when the new Russian anthem was composed), sufficiently proves that its admiration is not confined to England. In Switzerland it is the air of the federal cantons, 'Rufst du, mein Vaterland,' and is occasionally played as a voluntary in the churches."

See, for a summary of the history of the tune and of the various theories as to its author, 'Popular Music of the Olden Time,' vol. ii. pp. 691–706. Chappell inclines to the view that Henry Carey (*ob.* 1743) was the composer. I do not know whether later research has thrown any more light on the subject. A. G. C.

In a song-book used by Heidelberg students "Heil dir Germania" is set to this tune.

HORACE WM. NEWLAND.

"BILLINGSGATE" (8th S. x. 51, 124, 305).—The earliest quotation in the 'N. E. D.' for this expression is 1652. The following passage is from Richard Brome's 'The New Academy,' printed 1658, and is evidently earlier than 1652, the year of Brome's death:—

*Gab.* What walking dunghil is this? made of the dust swept from the house of ignorance.

*La.* What, what! how now, ha! you are a Flapse to terme my sonne so, ha!

*Stri.* O good madam. This is but school-play.

*La.* I 'le put her by her school-tricks and noonly unmask, but unskin her face too, and she come over my heire apparent with such *Billingsgate* Complements.

Act IV. sc. i.

With regard to *flapse*, Nares, in his 'Glossary,' states that he has never seen the word except in the above passage. Wright's 'Dictionary of Obsolete and Provincial English' gives the word as in use in Bedfordshire for an impertinent fellow. In the North Riding of Yorkshire I have heard a flighty, unsteady girl called *flappy*; and *flap* in Durham is used for a gad-about.

F. C. BIRKBECK TERRY.

PRIME MINISTER: PRECEDENCE (8th S. x. 357).—The expression Prime Minister is unknown to the written constitution. No such title is officially recognized. It is merely a conventional, and comparatively recently adopted, expression, employed to denote the statesman who, having been "sent for" by the sovereign for that purpose, has constructed a Cabinet, and who is, in certain matters, the adviser of the sovereign. That statesman usually selects for himself one or other of the

recognized offices in the State; and his official precedence is governed by the precedence assigned to that office, unless his personal rank gives him a precedence superior to that of such office. The present Prime Minister holds the portfolio of Secretary of State for Foreign Affairs, and his precedence would be that assigned to that post, were it not that his rank as a marquis is higher than that of a Secretary of State. If a commoner were Prime Minister, his precedence would be regulated by that of the recognized post held by him, or, failing that, by that of a Privy Councillor. It is a curious illustration of the reluctance of the British nation to alter or add to the written constitution that the title of Prime Minister, though now so familiar to all, has never been formally recognized; and that such a personage is not even mentioned in the official table of precedence. Indeed, as observed by Macaulay, the term *Cabinet* itself is a modern and purely unofficial expression, altogether unknown to the law. PATRICK MAXWELL.

Bath.

There is in law no such office as that of Prime Minister or Premier; he can, therefore, have no legal precedence. So also the Cabinet is unknown to the law; in theory it is merely a committee of the Privy Council holding certain high offices, in which Council, with the sovereign at its head, the executive government nominally resides, as the legislative in Parliament. The present Council meetings are, of course, supposed to be open to every Privy Councillor, but in practice no one attends or would be admitted except Ministers. Thus the dignity of a Privy Councillor is generally a sinecure, and he never attends except to be sworn in. C. F. S. WARREN, M.A.

Longford, Coventry.

FORCE OF DIMINUTIVES IN SILVER LATINITY (8th S. ix. 487; x. 123, 319).—I thank MR. PIERPOINT for correcting me, and I am convinced by the quotations which he has given that I was rash in my opinion that these diminutives were used almost entirely for metrical purposes.

E. WALFORD.

Ventnor.

THACKERAYANA (8th S. x. 73, 178, 258).—The escape of George Warrington from Fort Duquesne, and his journey to Cumberland, are described in the fourth chapter, second volume, of 'The Virginians.' The time is October, and there is nothing but a general description of the country as mountainous, and that the leaves were "beginning to be tinted with the magnificent hues of our autumn." Then follows the account of finding families camped among maple trees, by the mountain streams, for the purpose of making maple sugar. The time for this process is very early in spring, when the sap begins to rise. It takes a long time to boil down the sugar water, and if any family had camped out west of Cumberland in that year the Indians would have furnished them with a surprise party, of hair-raising quality. The Pennsylvania Railroad now runs special trains to the top of the Blue Ridge, to give excursionists a chance to see the mountains in their autumnal colours. O. H. DARLINGTON.

Pittsburg.

PORTRAIT OF LADY NELSON (8th S. ix. 446, 517; x. 179, 257, 305, 342).—As Lady Nelson's monument, at Littleham, co. Devon, has been referred to in the discussion, I give the full text of the inscription thereon:—

"Sacred to the Memory of | Frances Herbert | Viscountess Nelson Duchess of Bronti | Widow of the late Admiral Lord Viscount Nelson | and to her son Josiah Nisbet Esq^r | Captain in the Royal Navy | whom she survived eleven months | and died in London May 6th, 1831 | Aged 73 years. | This humble offering of affection | is erected by Frances Herbert Nisbet | in grateful remembrance of those virtues | which adorned a kind mother in law | and a good husband."

This inscription is placed upon a small urn-shaped slab of white marble, and is surmounted by the arms of Nisbet, Three boars' heads couped, within a bordure. Crest, a boar's head as in the arms. Motto, "His fortibus arma." To the right-hand side of this achievement is a lozenge erect, on which is placed the letter N; the lozenge is surmounted by a viscount's coronet. The arms appear to be those of Nisbet of Greenholm, co. Ayr (field argent, charges sable), who in both editions of Burke's 'Armory' are said to use the above ("His," &c.) motto, the other ("Vis," &c.) being attributed to Nisbet of Southbroome House, co. Wilts, in whose arms the bordure is invecked gules.

JAMES DALLAS.

Exeter.

[We have been obliged by MR. HEMS with a photograph of the tomb.]

THE WORD "GNOFFE" IN CHAUCER (8th S. vii. 226, 256, 357, 437).—I have been enjoying the reperusal, in PROF. SKEAT'S new book 'A Student's Pastime,' of nearly five hundred articles with which I had already become acquainted in these columns. Ungrateful as it may seem, I have one fault to find with the author, and that is that he reproduces his statement about the word quoted above without even the slightest reference to my criticism of it in 8th S. vii. 357. If this never met his eye, it is perhaps not too late for me to draw attention to it. If he saw it, I think I am justified, in the case of a word so important to the Chaucer student, leaving apart my own credit, in calling upon PROF. SKEAT to contravene, if he can, the following.

*Gnoffe* and *ganav* (to adopt for the nonce that incorrect spelling) have absolutely nothing in common. Not the meaning, for the first means *churl* and the second *thief*. Not the spelling, for the

comparison of the two words outrages every phonetic law. Not the environment, for one is a fourteenth century term, presumably Teutonic, and the other (so far as it is English at all) a nineteenth century slang expression, of which the origin in the "Yiddish" jargon of Petticoat Lane is certain, and which—no unimportant point—is there pronounced with the accent on the first syllable.

PROF. SKEAT has often made merry—and justly so—over blunders of the etymologists of last century. I cannot help thinking that future philologists will smile at his perpetuation of what was originally the irresponsible guess of Hotten, or some other unscientific person, as to the connexion between these two words. Be it noted that up to date not a particle of evidence is forthcoming from the Professor to bridge over the perfectly appalling gulf which I have above, for the second time, pointed out. JAS. PLATT, JUN.

LORD HOWARD OF EFFINGHAM (8th S. x. 396).—SCHOOLMASTER should rather ask what evidence there is for a statement in itself so improbable as that a high officer under Elizabeth was a Roman Catholic. The conditions of the question are concisely stated in the 'Dict. of Nat. Biog.'; and a letter of Howard's, printed in 'The Defeat of the Spanish Armada' (Navy Records Society), i. 65, may be thought conclusive. J. K. LAUGHTON.

Whether or not he was a Roman Catholic has often been discussed in 'N. & Q.'; see 1st S. iii. 185, 244, 287, 309; 2nd S. vii. 364; 7th S. v. 287, 391, 497; vi. 215. The *Athenæum* reviewer was right. There seems to be no evidence that he was a Roman Catholic, and adequate proof that he was not. See the whole point properly stated by a most competent judge in the 'Dictionary of National Biography,' vol. xxviii. p. 5.

W. C. B.

Mr. Froude ('English Seamen') has thus described his position: "Lord Howard may have been an Anglo-Catholic; Roman Catholic he never was; but he and his brother were the only loyalists in the House of Howard." We must understand "Anglo-Catholic" here in a sense somewhat different from the usual acceptation of the term. EDWARD H. MARSHALL, M.A.

Hastings.

THE MATERIALS FOR BARROWS CARRIED IN BASKETS (8th S. ix. 425, 513; x. 342, 361).—About forty years ago, an uncle of mine, who had practised as a civil engineer, went out to the Crimea, in some position of command in the Army Works Corps. At that time some of the Turks who laboured under him had their first introduction to wheelbarrows. I remember being told that at the outset their instinct was to carry the strange utensils on their heads or shoulders, as though they had been the baskets they were intended to supersede. Thus, in a sense, was the title of this note transposed, by the materials for baskets being carried in *barrows*. ST. SWITHIN.

The small, dark-haired, pre-Aryan race of Western Europe are in Ireland called Firbolg, a name which is commonly understood to mean "men of the bag." According to tradition they were called so because at some incalculably early period of their history they worked at building huge monuments, and carried the materials in bags. It is also thought that their name connects them with the Belgæ. JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

"GRAMMERSOW"=WOODLOUSE (8th S. x. 354).—This word was, and I suppose is, of common use in West Cornwall. When I was a boy there we never used any other name for the creature. It is in print in 'West Cornwall Glossary,' by Miss M. B. Courtney, p. 25 (English Dialect Society, No. 27, 1880). O. W. TANCOCK.

Little Waltham.

It is a curious coincidence that in the *Spectator* for 31 October, the reviewer of 'Riverside Letters,' by George D. Leslie, R.A., says: "'God Almighty's pigs' is a name for wood-lice that is new to us. Are they supposed to do good service to man, that they have earned a title like that of lady-bird?"

C. W. PENNY.

Wokingham.

BOAR (8th S. ix. 486; x. 56, 118).—The following extract from the *Archæological Journal*, vol. xi., bears on this surname:—

"Mr. Yates also exhibited a plaster cast from a Roman comb lately found at Mayence. The original is said to have been purchased there by an English traveller. In the middle of the comb, between the two rows of teeth, is a bas-relief representing Jupiter between Mars and Mercury. Under it is the inscription 'I. M. M., O. M.,' which may be read Iovi, Marti, Mercurio, optime meritis.' A similar comb, of bone, with a bas-relief representing the Three Graces, is now (2 Dec., 1852) in the possession of Mr. Boöcke of London."

Where are these combs now?

T. CANN HUGHES.

Lancaster.

See reference to Mr. Bok, a native of Holland, the well-known Philadelphia editor, in a clipping from the London *Literary World* in the New York *Critic* of June 27. C.

A RELIC OF ANCIENT SHOREDITCH: HALIWELL PRIORY (8th S. x. 234, 303, 363).—I notice that in the extract from the 'Monasticon' which I gave at the last reference a note of interrogation has been inserted after the word *moram*, for which I do not think I am responsible. This word is frequently met with in mediæval Latin. It is defined by Ducange ('Glossarium,' ed. 1681, *s.v.*) as "locus palustris, aquaticus." In early times the north-

eastern parts of London were little better than a huge bog. It is from this local characteristic that the neighbouring Moorfields derived their name.

W. F. PRIDEAUX.

Kingsland, Shrewsbury.

In the 'Inquisitiones Post Mortem' for London appearing in "The Index Library," the publication of the British Record Society, on p. 68, is an inquisition taken at Guildhall on 16 August, 34 Henry VIII. (1542), concerning the House of Hallywell and the House of St. Thomas of Acon, which will probably interest those investigating the history of this priory. E. A. FRY.

172, Edmund Street, Birmingham.

ARMADA CHESTS (8th S. x. 395).—It would seem quite impossible to say whence these so-called Armada chests came; but as only three of the Spanish ships came to England—one to Torbay, one to Weymouth, and one (wrecked) near Salcombe—the oft-repeated story that they came from the Armada is manifestly absurd. QUÆRENS's story that a great many such chests were stored in the Tower and issued to the custom-houses is new to me, but seems probable enough. In that case, I would suggest that they were brought to the Tower from Spain in the ordinary course of trade.

J. K. LAUGHTON.

QUÆRENS may be interested in learning that there is an Armada chest in the custom-house at Weymouth. Also there would seem to be one, or the remains of one, at the bottom of the West Bay, Portland, judging by the *réals*, *pesétas*, and silver ingots which have from time to time been washed ashore on the Chesil Beach.

H. J. MOULE.

Dorchester.

THE CHAPEL OF FULHAM PALACE (8th S. ix. 321, 469; x. 60).—I find that by an oversight I have wrongly attributed the charter of 1231 to Gilbert, Bishop of London. Gilbert Universalis was the grantor of a previous charter, which immediately precedes in the 'Monasticon' that which I cited. The latter document is, properly speaking, an agreement between Roger Niger, Bishop of London, and Richard, Abbot of Westminster. Full details of the dispute between the bishop and the abbot will be found in Park's 'Topography of Hampstead,' pp. 165–170. According to this writer, the original deed, from which the copy in the Cottonian collection was made, is in the archives of the Dean and Chapter of Westminster. The reference in the Cottonian MSS. appears to have been altered since Dugdale's time to "Faust, A. iii. f. 239."

W. F. PRIDEAUX.

Kingsland, Shrewsbury.

INVENTION OF THE GUILLOTINE (8th S. x. 195, 298, 385).—I cannot help thinking that this subject was fully treated in 'N. & Q.' many years ago. But in any case I may perhaps be allowed to point to a use of a similar apparatus still earlier than that given at the last reference. The rare and delightful edition of Voragine's 'Legenda Sanctorum' printed with the types of Gunther Zainer made its appearance, according to bibliographers, between the years 1468 and 1470. On fo. cccxvij recto occurs a spirited woodcut depicting the martyrdom of St. Quintinus. The saint is lying, with some degree of comfort, on the ground, and exhibits a very cheerful countenance. A knife (free to move vertically between rude iron uprights stuck into the block on which he rests his chin, and so formed as to guide its ends) rests on his neck. A king in the near distance gives the word of command, and the executioner, straddling across the body of St. Quintinus, is in the act of smiting the knife with a cylindrical mallet. I should not be surprised to hear of still earlier anticipations of the guillotine. J. ELIOT HODGKIN.

ANCIENT CYCLING (8th S. x. 373).—The machine of the French physician Richard appears to have been the first carriage driven by the feet. It was something like a Bath chair, with a box behind in which a servant stood to operate the treadles. It is described and illustrated in Ozanam's 'Récréations Mathématiques et Physiques,' Paris, 1694.

The carriages of Johann Hautsch, a celebrated Nuremberg mechanician, are of earlier date, *i. e.*, about 1650, but they appear to have been worked by the hands of servants concealed within them. Another Nuremberg man, Stephen Farfler, also made manumotive carriages in the latter half of the seventeenth century. They differ from the others in being propelled by the occupant himself, not by servants.

It may be well to note here that a series of articles on early mechanical carriages is now appearing in the *Antiquary*.

RHYS JENKINS.

GOSFORD (8th S. x. 117, 172, 224, 264, 300, 405).—At the last reference we are told that Gosford is Gās-forath, *i. e.*, Goosemarsh. It is an obvious fiction, made up by looking out words in an Icelandic dictionary. Of course, *gās* would have become *Gas*, and would have given *Gasford*. If there is any charter or deed in which the word is spelt *Gasforath*, let us have the reference. I protest strongly against this bogus Anglo-Saxon, or whatever it is. We are no longer babes.

WALTER W. SKEAT.

"DARLING OF MANKIND": VESPASIAN (8th S. x. 275).—Probably the expression "darling of mankind," as applied to Vespasian, was a translation of "orbis delicias" in the following epitaph, which is to be found in 'Variorum in Europa Itinerum Deliciæ, Collect. a Nathane Chytræo,' second

edition, 1599, p. 22. It is one of the Monumenta Romana, and is headed "In S. Sabinæ":—

I nunc, et rebus fidas Romane secundis,
Cuncta brevi cum sint interitura die.
Orbis delicias et Titum et Vespasianum
Terrarum dominos hæc capit urna duos.

The epitaph also appears in Burmann's 'Anthologia,' lib. ii. ep. 93, with the title 'Vespasiano et Tito.' Burmann doubts its being ancient. He takes it from Chytræus. ROBERT PIERPOINT.

St. Austin's, Warrington.

It was not to Vespasian, but to Titus, that the title "Amor et deliciæ generis humani" was given ('Suetonius,' tit. i.). R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

TOUT FAMILY (8th S. x. 77, 166, 245, 326).—It seems a pity that, in the absence of any evidence on the subject, efforts should have been made to equate the family name of Tout with the local name of Tothill or Toothill, and to raise again the ghosts of dead-and-gone mythologies. I feel sure that, at this time of day, CANON TAYLOR has repented him of the idea that "places called Tot Hill," &c., had any connexion with the worship of Taith, or were seats of Celtic worship. The question has been briefly and lucidly dealt with by the late PRECENTOR VENABLES in 'N. & Q.,' 7th S. vi. 21, and by Mr. Wheatley, in his 'London Past and Present,' iii. 385, where it is shown that the Beacon Field was an *alias* of the Tot Hill at Westminster. As regards the name of Tout, the problem should be worked out by the historical process.

W. F. PRIDEAUX.

Kingsland, Shrewsbury.

LORD ALDENHAM and your other correspondents may be glad to be referred to 'Old and New London,' vol. iv. p. 14, where "Tothill" is mentioned. Mr. Walford writes:—

"The origin of the word *Tothill* is probably the 'toot' or 'beacon-hill,' from the Welsh word *tut*, a spring or rising, and the name was probably given to this district from a beacon placed here, as the highest spot in and around the flat region of Westminster.....'Toot,' in one of its varied forms, is not an uncommon prefix to the names of other places in different parts of England, as Totnes, Totham, Tutbury, Tooting, Tottenham, &c; and it may be added that all these are places of considerable elevation compared with the surrounding parts."

MUS URBANUS.

MAUD'HUYS (8th S. x. 376).—Victor de Maud'huys published in 1835 'Mont St. Michel,' and in 1846 'Les Carriers de Fontainebleau.'

J. G. ALGER.

Paris.

"A NOTT STAG" (8th S. x. 336, 381).—It may be of interest to notice that the use of the verb *to nott*, in the sense given by PROF. SKEAT at the latter reference, appears to have been familiar as late as the middle of the eighteenth century. In Elisha Coles's 'English-Latin Dictionary,' fifteenth edition, 1749, I find: "To nott [shear], tondeo, attondeo." W. R. TATE.

Walpole Vicarage, Halesworth.

BUTLER, AUTHOR OF 'HUDIBRAS' (8th S. x. 355).—When Butler was fifty years old, in 1662, he published the first part of his great lampoon. The second part was issued in 1663, and the third in 1678. Butler died in 1680. The circumstances of Butler's life in the final period are dubious. He is said to have been rich, he is said to have been poor; to have married a widow with money, and to have had no fortune with his wife (it is quite uncertain whether Mrs. Herbert was a widow or not); to have had a royal gift of 300*l.*, and to have held the office of secretary to Buckingham, and to have had neither reward nor perferment; and, in fact, to have lived and died a starveling. What became of the lady he married is also unknown, as there is no subsequent trace of her; but it is presumed she died before him.

As there is no information on the subject in my copy of 'Hudibras,' edited and published by Henry G. Bohn, London, 1859, may it be assumed that Samuel Butler died childless? With reference to the monument in Westminster Abbey, erected in 1721 by John Barber, the printer, Lord Mayor of London, to the memory of Butler, the following lines were written by Samuel Wesley:—

While Butler, needy wretch, was yet alive,
No generous patron would a dinner give;
See him, when starv'd to death, and turn'd to dust,
Presented with a monumental bust.
The poet's fate is here in emblem shown,
He asked for bread, and he received a stone.

HENRY GERALD HOPE.

Clapham, S.W.

MRS. PENOBSCOT (8th S. x. 135, 260, 325, 381).—At the last reference we are told that, although the early French explorers spelt this name in various ways, yet "the English, as early as 1606, had apparently settled down almost uniformly to the spelling that has since prevailed." The writer of the note adds: "Capt. John Smith spells it Penobskot." I cannot, however, find the name so spelt in Mr. Arber's reprint of Smith's works, though I do find such spellings as Pennobscot, Pennobskot, Penobscotes, and Penobscot. To the town or village so called Prince Charles (afterwards Charles I.) gave the name Aberdeen, which Smith spells Aberden in his 'Description of New England,' and Aborden in the map accompanying it.

C. C. B.

LUTWYCHE, LEDWICH, LUTWIDGE (8th S. x. 335).—According to the 'Landed Gentry,' second edition (1846), Thomas Lutwidge, son of Thomas Lutwidge, was an officer in the army of William III., after the treaty of Limerick settled in Whitehaven, and married for his first wife one Hannah Rum-

bold. As, however, another account of the same family appears in the supplement to the same edition, it looks as if the writer of the article had misgivings upon the subject. I myself am anxious to discover the date of death of this Thomas Lutwidge, and also the parentage of his first wife.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

The above family probably decended from the Lutwiches of Lutwych, in Staffordshire. Thomas Lutwidge, of Whitehaven (born 1670), married first Hannah Rumbold, and by her had a son Palmer, who died young, no daughter mentioned; secondly, Lucy, youngest daughter of Sir Charles Hoghton, Bart., of Hoghton Tower, co. Lancaster, and had seven sons and three daughters, Margaret, Cordelia, and Lucy.

JOHN RADCLIFFE.

SHIFFORD AND KING ALFRED (8th S. x. 155, 220).—I am grateful for the information rendered by PROF. SKEAT at the last reference; and having with some care examined the subject of my query, it may be allowed me now to state the result.

The Council of Shifford, or "Sifford," as an historical fact may be thought to have but weak foundation on a poem known as 'The Proverbs of Alfred,' written in the first half of the thirteenth century, *i. e.*, three and a half centuries after the event professedly commemorated. "Sifford" may have been chosen merely as the "local habitation" of an imaginary council, at which, with poetic licence, the wise sayings of the good king were said to have been uttered. On the other hand, this council may have been the subject of tradition, possibly even of chronicle now lost to us, and having been represented as a fact it would be interesting to identify the locality named as the place of assembly. At the same time, as there are errors in print as to extant copies of the poem, it may be well, after inquiry, to enumerate them.

The copy of the 'Proverbs' once with the Cotton MSS. (Galba A xix.) doubtless perished in the disastrous fire which befell the collection when lodged in a house at Little Dean's Yard, Westminster, 23 Oct., 1731, and alluded to in the preface to the Index of the MSS. Copies are yet found in the Bodleian and Jesus College libraries, Oxford, and at Trinity College, Cambridge. There is not a copy at Lincoln College, Oxford, as represented (probably by *lapsus* for Jesus College) by John M. Kemble and Dr. Richard Morris.

The lost Cotton MS. furnished Dr. Plot, in 'Nat. Hist. Oxfordshire' (1676), p. 22, with authority for the council as an event of history. Here he found the name "Sifford," and rendered it "Shifford," having no doubt that Shifford, near Oxford, was the place indicated. Sir John Spelman, quoting the same MS. in his 'Alfredi Mag. Ang. Reg. Vita' (1678), p. 94, refers, in Latin, to the place as "Siffordia sive Seafordia," and believes in the Oxfordshire location. Hearne, following Spelman, in an English edition of his work (1709), p. 126, gives the name as "Sifford," but uses the Bodleian MS., which he thought identical with the Cotton MS. In the 'Reliquæ Antiquæ,' edited by Wright and Halliwell (1841), the poem is quoted from the copy at Trinity College, Cambridge, wherein the name is "Siforde," and as a parallel is cited the copy at Jesus College, which has "Sévorde," or "Seuorde," as Dr. Richard Morris writes it in 'Specimens of Early English' (1885), i. 146.

John M. Kemble, to the 'Dialogue of Salomon and Saturnus' (1848), appends the 'Proverbs of Alfred,' which he prefers to take from the Cambridge MS., where, as above noted, the place is written "Siforde." This he renders "Seaford," but ventures no opinion as to the situation. It must be left to philologists to judge whether or not "Siforde" or "Sifford" is fairly rendered by Seaford. For the ancient limb of the Cinque Ports, Seaford, on the Sussex coast, as the place of council, evidence is entirely wanting, although much deference is due to the opinion of PROF. SKEAT favouring that view. I am not aware that previously the claim has been advanced, and Mark Antony Lower, in his 'Memorials of Seaford' (1855), makes no mention of the council. On the other hand, Dr. Giles, in 'Hist. of Bampton' (1848), claims that it was held at Shifford, in the parish of Bampton; and that little place having enjoyed the distinction at least since the time of Dr. Plot, and probably much earlier, cannot justly be deprived of it until a better claim be shown for another place.

W. L. RUTTON.

27, Elgin Avenue, W.

TRILBY O'FERRALL (8th S. x. 376).—My copy of J. G. Lockhart's epitaph on William Maginn differs from that given by MR. HOPE. The first nine lines are similar, but then follows:—

Go a head, you queer fish, and more power to your fin,
But to save from starvation stirred never a pin.
Light for long was his heart, though his breeches were thin,
Else his acting, for certain, was equal to Quin.
But at last he was beat, and sought help of the bin,
(All the same to the Doctor from claret to gin),
Which led swiftly to gaol, with consumption therein.
It was much, where the bones rattled loose in the skin.
He got leave to die here, out of Babylon's din.
Barring drink, and the girls, I ne'er heard of a sin,
Many worse, better few, than bright, broken Maginn.

Which is the correct version?

EVERARD HOME COLEMAN.

71, Brecknock Road.

GRIFFITH ROBERTS (8th S. x. 375).—R. S. may rely upon it that this author's 'Welsh Grammar' was really printed at Milan, where Dr. Roberts was confessor to Cardinal (St. Charles) Borromeo. The full title of the work is set out in 'Llyfryddiaeth y Cymry,' or the 'Cambrian Bibliography,'

of the late Rev. William Rowlands, a new edition of which was published by Canon Silvan Evans at Llanidloes in 1869. The title gives "Mediolani" as the town where the 'Grammar' was published; and it is a matter of history that a printing-press for Catholic publications in the Welsh language was set up there, whence it was afterwards transferred to Paris. At Milan also was published Dr. Roberts's 'Athrawiaeth Gristionogawl,' a Catholic catechism, reprinted in recent years by Prince Lucien Bonaparte. JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

"LOVITES" (8th S. x. 356).—This was not only the usual style of Scottish proclamations in the time of Charles II., but continues to be the style of proclamations, summonses, and other royal writs at the present day. It is the Scottish form of the word *beloved*, *lovites* being the plural form when more than one are addressed. A. G. REID.

Auchterarder.

POLITICIAN (8th S. x. 333).—Under this heading the following remark by Archbishop Trench may not inappropriately be added from his 'Select Glossary':—

"*Politician*, too, had an evil subaudition. One so named was a trickster or underhand self-seeker and schemer in politics, or it might be, as it is throughout in the sermon of South, quoted below, in the ordinary affairs of life: 'The *politician*, whose very essence lies in this, that he is a person ready to do anything that he apprehends for his advantage, must first of all be sure to put himself in a state of liberty, as free and large as his principles, and so to provide elbow-room enough for his conscience to lay about it, and have its full play in.'—South, 'Sermons,' 1744, vol. i. p. 324."

Compare also Sir W. Raleigh's remark on the devil:—

"If this arch-*politician* find in his pupils any remorse, any feeling or fear of God's future judgement, he persuades them that God hath so great need of men's souls that He will accept them at any time and upon any conditions."—'History of the World,' i. chap. vii. § 9.

F. C. BIRKBECK TERRY.

THE OLD ASSEMBLY ROOMS AT KENTISH TOWN (1st S. viii. 293; 8th S. iii. 84; x. 263, 305, 380).—I am sorry that, in my endeavour to be brief, I should have laid myself open to the charge of inaccuracy. It is quite true, as MR. PAGE points out, that the old elm was struck by lightning, but it was the wind that carried away the *disjecta membra* of the tree, and it is not, therefore, incorrect to say that it was blown down. The storm was of the most terrific nature, and it is said that, in addition to torrents of rain, "hailstones as large as walnuts" fell, and that Baron Rothschild had 3,940 squares of glass broken in his conservatories.

W. F. PRIDEAUX.

Kingsland, Shrewsbury.

GRAY OR GREY (8th S. x. 49, 102, 141, 198).—It seems to me that MR. MACKINTOSH, in getting off his Celtic fermentation, makes much ado about nothing over a simple clerical error. Surely a full-blooded Yankee enjoying such a full-blooded English patronymic as Gray is as near being an Englishman as it is possible for nature to mould one; allowing, of course, as Prof. Asa Gray himself would have allowed, the small difference arising from the native-born Englishman not being familiar with our mosquitos or our violent extremes of heat and cold. And surely MR. MACKINTOSH must know that a full-blooded Yankee is only a full-blooded Yankee by reason of unadulterated English blood. In all my English visits I never had my full-blooded Yankeeism disturbed by the English press, which, as a whole, is infinitely superior to ours, ours being simply beneath contempt in the matter of caring or knowing anything about English affairs; and the same, I am sorry to say, is pretty evenly distributed throughout our social and business life.

Two instances of our fast-growing lack of cosmopolitanism are in my mind. One occurred some years ago at the custom-house of Niagara, American side, the officer there demanding duty on a copy of 'David Copperfield' that I had purchased at a Montreal bookstore, on the ground that the author of the volume in question was an American, inasmuch as Dickens was somewhat familiar to him as a name through his daughter having read aloud to him "heaps from that fellow's works"; but the set of my countryman Howells's works—he too, by the way, very much of a full-blooded Yankee—printed in exquisite taste at Edinburgh, which I had really no legal right to bring into the United States, was permitted to pass free, simply because this ignoramus had never "heard of that fellow."

The other instance took place this summer whilst wandering through a famous old graveyard in Boston, a pale-faced spectacled young Massachusetts teacher requesting me at the time to inform him as to the particular site occupied by the bones of Howard of prison fame! Harping on international comparisons is a tiresome weakness at the best, but I think MR. MACKINTOSH might well digest to his advantage the following bit found in the New York *Critic*:—

"I know that there is an idea prevalent among some Americans that it is a popular thing in this country to twist the lion's tail, but I for one do not believe it. When the lion threatens the eagle's tail, it will be time to retaliate. An American correspondent in London told me that he was constantly getting letters and cablegrams from his chief in New York telling him to 'rip the British up the back.' As he makes his home in England and is on the most friendly terms with Englishmen, he cannot see what is to be gained by insulting and girding at people who have shown none but the kindliest feelings towards himself and his country. As far as my own observation goes, it is not the native-born American who boasts so much of his 'Americanism' and his antagonism to England as the

alien, or those who, if born in this country, are born of foreign parents. The old American families are closely allied to England, and look upon Englishmen as belonging to their own people."

F. B. Y.

The following paragraph occurs in that interesting collection of local notes 'The Denham Tracts,' edited by Dr. James Hardy for the Folk-lore Society :—

"There never was a good Grey with an *e* in his name. Many families who bear this name spelt it Gray. The Greys are characterized as a greedy race, and, according to the vulgar creed, a greedy person cannot possibly be a good one."—Vol. i. p. 256.

Astarte.

Portrait of Archbishop Thomson (8th S. x. 173).—Episcopal gloves are, I believe, considered "the correct thing" in these days. I have seen it stated that Bishop Murray, of Rochester, wore purple gloves as part of his full dress.

Edward H. Marshall, M.A.

Hastings.

Thieves' Candles (8th S. x. 71).—Compare the following in Scott's 'Antiquary,' chap. xvii. :—

"[Dousterswivel *loq.*:] De hand of glory, my goot Master Oldenbuck, which is a vary great and terrible secrets—which de monkish used to conceal their treasures when they were triven from their cloisters by what you call de Reform.....Why, my goot Master Oldenbuck, you will only laugh at me—But de hand of glory is vary well known in de countries where your worthy progenitors did live—and it is hand cut off from a dead man as has been hanged for murther, and dried very nice in de shmoke of juniper wood; and if you put a little of what you call yew wid your juniper it will not be any better—that is, it will not be no worse—then you do take something of de fatsh of de bear, and of de badger, and of de great eber, as you call de grand boar, and of de little sucking child as has not been christened—for dat is very essentials,—and you do make a candle, and put it into de hand of glory at de proper hour and minute with de proper ceremonish, and he who seeksh for treasuresh shall never find none at all."

One might almost suppose that Cardinal Spada made use of "de hand of glory" when he buried his amazing treasure, which managed to keep itself hidden for upwards of three centuries until Edmond Dantès broke the spell with his irresistible "Open Sesame" of *la pioche, la poudre à canon*, and *le levier*. See 'N. & Q.,' 4th S. ix. 238, 289, 376, 436, 455; x. 39. Jonathan Bouchier.

At p. 286 of *Once a Week*, vol. vi., N.S. (August to December, 1870), is the following :—

"A resident at Ningpo writes to us: The credulity and superstition of the Chinese knows no bounds; a striking instance of the former having just been the main cause of the terrible Tien-Tsin tragedy, and the universal disquietude that pervades every part of China—ninety-nine out of every hundred Chinamen firmly believing that foreigners in general, but the Roman Catholics in particular, kidnap children for the sake of their eyes, hearts, and other parts, to be used in compounding a potent drug. The following horrible story has been related to me as a solemn fact by a Chinaman, who declares that he was an eye-witness of the latter part of what is here written: 'Some years ago, when the Tai Ping rebels were devastating the most fruitful provinces of China, a novel plan was invented for discovering the money and other treasure concealed by the terrified merchants and other people on the first warning of the approach of the rebels. Some ingenious Tai Ping thought within himself that, as men are all devout worshippers of gold and silver, something composed from man would, in all probability, be more efficacious than anything else in discovering hidden treasure, without putting men to the pains of pulling down each separate brick of any suspected place, to get at the coveted hoard. He therefore seized the first prisoner he could lay his hands on, and quietly proceeded to cut him up and put him into a large cauldron, wherein he was allowed to simmer until a sufficient coating of oil had collected on the surface; this was carefully skimmed off, and then a roll of cloth was spread out and soaked in the human oil, after which it was tightly rolled up and converted into a torch. The rebel then lit his torch, and, in a fever of expectation, started in quest of a likely house. Having found one to his taste, he entered, and slowly waved his torch in all directions, intently watching the flame, which shortly commenced flickering—like a man's fingers clutching at gold! The rebel was overjoyed at this sight, and felt sure that this was a sign that treasure was concealed exactly where the torch flickered; he accordingly set to work and pulled down that part of the wall, and sure enough there discovered a goodly hoard of silver. This plan was afterwards universally adopted in the Tai Ping camp, and became so notorious that, on an Imperial officer—in whose suite was my informant—taking one of the rebels prisoner, he questioned him as to the truth of the report, remarking, at the same time, that he could not possibly believe it. The prisoner declared that such was their method of discovering hidden treasure. Whereupon the officer replied that, as the prisoner persisted in vouching for the truth of the report, he would do himself the pleasure of testing its truth or falsehood on his person. The prisoner was immediately killed, cooked, and converted into a torch, and used with the greatest success!'"

It is not likely that the idea originated in this way. It is more likely, like "thuggee," to be the relic of some forgotten cultus attended with human sacrifice.

In extenuation of the unbounded credulity and superstition of the Chinese, so heartily denounced, the following should be noted :—

"Colloquia Chirurgica: or, the Whole Art of Surgery, Epitomiz'd and made Easie, according to Modern Practice: By Way of Dialogue. By one of Her Majesty's Surgeons, for many Years imploy'd in Her Royal Navy. London: Printed for Charles Bates in Pye-corner, and Arthur Bettesworth on London bridge, 1705" (p. 10) :—

"*Q.* What suppurative Medicine do you use?

"*A.* Of suppurative Medicines there be two Ranks, of the first is Adepa humani.....of which Suppuratives may be framed at Pleasure."

Thomas J. Jeakes.

I think this superstition is referred to in a recent book on folk-lore by Chas. Leland ("Hans Breitmann"), but I have no references. It is, of course, allied to the "hand of glory," made out of the dried hand of a hanged man used as candle-

stick and supposed to confer invisibility (see Brand's 'Popular Antiquities,' vol. iii. p. 278 of Bohn's edition). The nurse's story, 'The Hand of Glory,' No. 2 of the 'Ingoldsby Legends,' is, of course, founded on this superstition.

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

See 'The Athenian Oracle' ("The Scott Library"), pp. 136, 137. O. S. T.

"LILLILO" (8th S. x. 156, 202).—Is *lillelu*, in the burden of 'Hynd Horn,' a form of the same word; or is it without meaning? KILLIGREW.

KEINSHAM ABBEY (8th S. x. 357).—More correctly Keynsham, founded in the twelfth century by William, Earl of Gloucester. Keynsham is named after St. Keyne, who lived in a lonely wood near by; and ammonites found in the neighbourhood are supposed to be serpents changed into stone by the saint's prayers. This market town is a little over four miles from Bristol, but is in Somerset. Dom Gasquet tells how, at the Dissolution, 12*l.* was paid to one Walker for melting the lead on the church, cloister, and steeple of Keynsham ('Henry VIII. and the English Monasteries,' 1889, vol. ii. p. 426). In Map 3, Appendix V. of the same work, the Austin Friary of Keynsham is duly shown. JAMES HOOPER.

Norwich.

Keinsham Abbey was in Somersetshire.

"The Abby-Church stood at the South-East End of the Parish Church. Here are not now left the least Remains of it, except that it may be distinguished where it stood by a Heap of Rubbish. The Cemetery of the Abby has been made use of by the Parish, till within these seven or eight years, and no Graves have been made, till very lately, in the Parish Church-Yard."—Browne Willis's 'Mitred Abbeys,' Lond., 1719, vol. ii., Appendix (24).

JOHN E. T. LOVEDAY.

Keynsham Abbey, a Benedictine foundation, was in Somersetshire. It had large possessions near Cardiff, which constituted what was called the manor of Roath-Kensam.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

"The church at Eltham.....was given by William, Earl of Gloucester, to the abbot and convent of Keynsham (in Somersetshire), to whom, in 1242, the rectory was appropriated."—Lysons's 'Environs,' vol. iv. p. 406.

Keynsham is five miles from Bristol, and seven from Bath. H. G. GRIFFINHOOFE.

JANE STEPHENS, ACTRESS (8th S. x. 315, 346, 361, 403).—G. H. Harlow painted the portrait of a Miss Stephens, of which I have a mezzotint engraving by W. Say, published by E. Orme, 30 Sept., 1816. In this she appears a bright country girl in her teens. From the custom of spinsters of a certain age using the prefix "Mrs.," it is possibly that this lady may have done so. One thing is certain, viz., that if Harlow's portrait represents the Jane Stephens inquired after by URBAN, she must have been one hundred years old at her death. HAROLD MALET, Col.

DEMONS' OBJECTION TO HOT WATER (8th S. x. 372).—In or about the year 1538 two recalcitrant Franciscan friars were apprehended at Cardiff, on a charge of maligning the king and contemning his pious procedure in matters of religion. Among other things, it was charged against them that, being asked whether Ann Boleyn was christened in hot water or cold, they replied: "She was christened in hot water, but it was not hot enough" (Gairdner, 'Letters and Papers of Henry VIII.,' Rolls Series). Bearing in mind that the full Catholic rite of baptism, or, to speak more accurately, christening, is in part an exorcism, it occurs to me as possible that there may be here some allusion to the superstition referred to by MR. GEO. NEILSON. What is the point of the question put to the two friars; and why was the unfortunate Ann christened in hot water? Is it possible that it was ever the practice to use hot water for baptism, from anti-diabolic or any other motive? I have certainly never met with any other allusion to such a custom.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

According to the 'Malleus Maleficarum' there were three usual tests for witchcraft: (1) monomachia or duellum; (2) judicium candentis ferri per tactum; (3) judicium aquæ bullientis per potum; that is, by single combat, by touching hot iron, and by drinking boiling water; see pars iii. questio xvij. Perhaps unclean spirits had a natural antipathy to being washed. Punishment by boiling has been noticed in 'N. & Q.,' see under 'Boiling' in the Indexes of First and Third Series, and 4th S. iii. 70. W. C. B.

A STRANGE FAMILY TRADITION (8th S. x. 234, 306, 342).—In the *Pall Mall Magazine* of May, 1895, vol. vi. No. 25, there is a paper on Littlecote, with illustrations by the writer, by the Rev. A. H. Malan. See also 'Coaching Days and Coaching Ways,' by W. Outram Tristram, pp. 40–49.

CELER ET AUDAX.

It is worth noticing that Bunyan introduces this story into his 'Mr. Badman.' Wiseman, one of the interlocutors in the narrative, tells Attentive that the circumstances happened in the professional experiences of the mother of "an ancient man, one of mine acquaintance, of a good credit in our country." EDWARD H. MARSHALL, M.A.

Hastings.

FINGER-HOLDERS (8th S. x. 235).—See a notice of similar things in 'N. & Q.,' 1st S. iv. 395.

W. C. B.

MOTTO: "LOYAL AU MORT" (8th S. x. 394).—This motto is quite correctly written as above, as has been explained to me by a member of one of the families who use it. It does not mean "Loyal unto death," as sometimes translated, which rendering would require *à la mort;* but "loyal to the departed or deceased [one]," the substantive *homme* being understood. W. R. TATE.

Walpole Vicarage, Halesworth.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*The Jerningham Letters*, 1780–1843. Edited, with Notes, by Egerton Castle, M.A., F.S.A. (Bentley & Son.)

AMONG the families that have preserved carefully their letters and diaries have to be classed the Jerninghams, a selection from whose papers now appears in two thick and handsome volumes, of close upon four hundred pages each, illustrated with family portraits and other kindred things. The chief interest in the portions of the correspondence given to the world consists in its reflections of the views of English Roman Catholics upon matters such as the French Revolution, and the attempts at removal of Catholic disabilities. Of the two subjects, the latter is treated at greater length, and seems to have been felt, on the whole, of more importance. Although a certain amount of intimacy naturally prevailed between the French *émigres* and their English co-religionists, matters do not seem always to have run smoothly, and the re-establishment of Louis XVIII. at the Tuileries appears to have brought with it a curious display of ingratitude on the part of those constituting the restored Court, and to have been, consequently, a subject of some heart-burning with their former friends or hosts. The three families most closely affected by the documents now published are the Dillons, Jerninghams, and Bedingfelds. Incidentally come in, among many other people of interest and importance, the Lees of Ditchley, and of the earldom of Lichfield, connecting doubly the Jerningham family with the royal strain of England. Into questions of genealogy it is impossible for us to enter. Those who care to follow out the subject may trace it at leisure in the pedigree of the "Descent from three Martyrs," given in the volume, the "martyrs" in question being the Ven. Philip Howard, Earl of Arundel, the Ven. William Howard, Viscount Stafford, and, by three lines, the "Blessed Margaret Pole, Countess of Salisbury." In consequence of the brilliant services to the French Crown, the Dillons constitute the most interesting among the people depicted. Dillon after Dillon died at Fontenoy or Lawfeld in the service of France, and Theobald Dillon, the last lieutenant-colonel of the Dillon Regiment, was butchered by his own men under conditions the brutality of which is not redeemed by the mistake which led to the crime. General Dillon, his brother, known as "le beau Dillon," married to a cousin of Joséphine Beauharnais, was guillotined 14 April, 1794, shouting, with his dying voice, "Vive le roi!" Long, indeed, would it take to narrate all the contributions of the Dillons to French history.

Coming to the correspondence, the letters written by Lady Jerningham to her daughter, subsequently Lady Bedingfeld, are the most interesting, both for the proofs of maternal affection which they reveal and the amount of personal gossip they contain. In their case—and not in their case only—Mr. Castle has been compelled to exercise sharply his discretion, and to cut out many uncanny references to the ancestors of people still living. He has done his spiriting discreetly and well. We are, nevertheless, surprised at the tenour of many letters and at the matters discussed not only between mother and unmarried daughter in a convent, but even between brother and sister. Without going any further, it is startling to modern ears to find in a mother's letters to her "little sweet dear girl" an account of all the women that are pregnant, with the comment, "so the world goes on peopling." In connexion with the inauspicious wedding of the Prince of Wales, one learns that words of dubious import were accompanied with very significant smiles, and that the whole conversation among "people who pass for decent" was *grossière*. Banter of this class between William Jerningham, second son of Sir William, and his sister draws from Mr. Castle a comment on "the simplicity of thought observable a hundred years ago on the subject of the natural events of life." Very edifying specimens of bad language, in both French and English, will be found, vol. i. p. 223. We should, however, convey a very false impression if we allowed it to be understood that there is much in the volumes that is crude, or anything at all that pious, worthy women might not write. We come now and then on pleasant references to Coleridge, Southey, Lamb, and others. When first encountered, the name of the first is spelt "Colleridge," and he is said to be "sometimes very eloquent, sometimes paradoxical, sometimes absurd." A reference to Lamb is much more satisfactory. After saying that "Miss Lamb is, it seems, again out of her head," Lady Jerningham quotes Coleridge as saying, "I had just time to have half an hour's sorrowful conversation with Charles Lamb. He displayed such fortitude in his manner, and such a ravage of mental suffering in his countenance, that I walked off, my head throbbing with long weeping." Dr. Polidori is mentioned; and of Lord Byron it is said, "He must be a sad man." The death of Princess Charlotte brings a wail conveying a good idea of the feeling of the day. So far are we from having exhausted the matter of interest, that we seem not even to have begun. The work is, indeed, to be heartily commended. Mr. Castle has made a capital selection from the large stores at his disposal. The book is beautifully got up, and the portraits and plates add largely to its attractions.

*The Poems of Henry Vaughan, Silurist.* Edited by E. K. Chambers. With an Introduction by H. C. Beeching. 2 vols. (Lawrence & Bullen.)

COMPENSATION for some previous neglect is made to the ingenious gentleman announcing himself as Henry Vaughan, Silurist, by the inclusion of his poems in that ideal series of the English poets "The Muses' Library." "Silurist," it may be premised, for the information of the many, indicates that he is of that family of Vaughans which sprang from south-east Wales, once the home of that warlike tribe the Silures. This appurtenance to his name Vaughan affixed to all his works except the first, 'Poems, with the Ninth Satyre of Juvenal Englished.' For a couple of centuries a knowledge of his verse was confined to a very narrow circle; the great collections of the poets knew him not, and though his name, with an accompanying specimen of the productions of his muse, found its way into some books of specimens, the compilers of these have been content to follow one in the wake of the other, and have, as a rule, dispensed with much personal investigation. Near the middle of the century Pickering reprinted his 'Sacred Poems and Pious Ejaculations,' and since then other works of his have seen the light. He is now formally admitted into the ranks of the select poets, and is allotted the singing robes which will secure him admission to all festivals. As a metaphysical, a gnomical,

and especially as a religious poet, his place will no longer be disputed. As a singer his position is not high, and his amorous poems are among the tamest. Small chance has his Amoret or Etesia (!) to be remembered, not with the Delias, Stellas, and Dianas of his predecessors, but with the Lucastas, the Fideseas, the Castaras, or the Sacharissas of his contemporaries or successors. Whether, as Mr. Grosart opines, the two names characterize the same fair one, and that the earlier of his two wives, or whether Etesia is chosen to indicate that the lady if comforting was *volage*, is a matter on which we have no disposition to enter. So long as, in his amorous conceits, Vaughan remains a disciple of Donne he inspires very moderate interest. So soon as, under the influence of George Herbert, he devotes himself to sacred themes, our regard for him is stirred. It is claimed for him that he is the equal of his second model. Not personally disposed are we to rank him with Herbert, any more than with Crashaw or Wither. The last named he recalls in one respect, namely, that many of his poems make us look for an accompanying emblem. He has not Wither's metrical swing, though, like that fine poet, he is apt to convert his muse into a maid of all work. Of Vaughan's private career little is known. That little is well told, and there is some ingenious conjecture as to his services in the royal cause, on behalf of which he may or may not have fought. This, like other matters concerning him, remains doubtful. This reprint will commend itself to many whom his sacred poems will edify and his profane verse amuse. We strive our best not to grudge him the graces assigned him. While Wither remains inaccessible the task of accepting Vaughan with delight is a little difficult. Wither is, however, voluminous, and Vaughan, fortunately, is not. An edition of Wither's 'Juvenilia,' with his 'Emblems,' would just about fill two volumes such as those before us.

*Philip, Duke of Wharton*, 1698–1731. By John Robert Robinson. (Sampson Low & Co.)

No long time has elapsed since Mr. Seccombe presented to us, in a single volume, the lives of ten—or was it twelve?—bad men. Mr. Robinson's ambition seems to be to supply us, on a tenfold more elaborate scale, with the lives of as many bad noblemen. Bad may, perhaps, be a very strong term to apply to proceedings that, in some cases, might perhaps be best described as scampish. In the case of the Duke of Wharton, it is not a whit extravagant. Licentious, irresponsible, untrustworthy, vainglorious, the Duke of Wharton, in spite of the ability he displayed in the 'True Briton,' remains not only perverse, but contemptible. He presents, however, a picturesque figure, and a narrative of his braveries, his absurdities, and his rhodomontades is not less stimulating than were the records of the mad tricks of the Earl of Barrymore and the gilded iniquities of "Old Q." Upon the literary productions of the Duke Mr. Robinson bestows all the attention they merit. On the moral shortcomings of his hero he inflicts a respectable amount of condemnation. We have to take these for granted, however, since Mr. Robinson, though he shows us the Duke's political tergiversations, inflicts on us no pictures of his immoralities. Some documents of interest and importance have been unearthed, and a handsome volume is well illustrated. We find a good many mistakes, some of them important from a literary standpoint. In the cases in which these occur in the Duke's own writings we are at a loss whether to attribute them to the Duke or his biographer. We hesitate, however, before charging Wharton with misquoting Shakspeare, and though we should not think him above misquoting Ausonius, we do not think he would make the worthy Bordelais talk nonsense. With all its shortcomings—and they are sufficiently on the surface to be readily apparent—the book describes with much animation a strangely diversified career, and may be read with amusement.

*The Complete Angler*. By Izaak Walton. (Stock.)

WALTON'S 'Complete Angler' was one of the first books to be issued in facsimile. So early as 1810 an edition was issued by Messrs. Bagster. A new reprint is now supplied by Mr. Stock at a price almost the same as the original. It is ushered in by a preface by Mr. Le Gallienne, containing a capital sonnet by Mr. Thomas Westwood. The book is pretty and the preface is agreeably written. We are sticklers for purity, however, in the matter of facsimile reprints, and would rather have a work of the class be what it professes to be, and dispense altogether with preliminary matter. Boccaccio and Shakspeare are treated after this fashion, and we are personally disposed to rank all preliminary matter, however well written, as impertinence.

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THE Rev. William Henry Sewell, Vicar of Yaxley, Suffolk, who died suddenly on the 14th inst., was an old and frequent contributor to 'N. & Q.' Mr. Sewell was M.A. of Trin. Coll., Camb., and had been Vicar of Yaxley since 1861, being himself the patron. He was the author of several papers on the ecclesiastical antiquities of Norfolk and Suffolk; but, being a reverent Churchman and a member of the English Church Union, he is better known by his book on the 'Christian Care of the Dying and the Dead.'

MRS. HILDA GAMLIN, of Camden Lawn, Birkenhead, well known to readers of 'N. & Q.,' will shortly issue, by subscription, "'Twixt Mersey and Dee,' a series of notes on the peninsula of the Wirral, which she has been long collecting. The volume will, we suppose, be similar to her 'Chronicles of Birkenhead.'

'SOCIAL HOURS WITH CELEBRITIES,' a continuation of 'Gossip of the Century,' by the late Mrs. W. Pitt Byrne, edited by her sister, Miss Rachel Hans Busk, is promised for the new year by Messrs. Ward & Downey.

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## Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

REV. CHANCELLOR PARISH ("Pull devil, pull baker").—There is no authentic history for this proverbial phrase. See 'N. & Q.,' 2nd S. iii. 228, 258, 316; 7th S. i. 16, 96.

R. B. ("'Twas whispered in Heaven").—The lines were written by Miss Caroline Fanshawe, and not by Byron. See 'N. & Q.,' 6th S. ix. 260.

*NOTICE.*

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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